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The TAHRIK-i-JADID

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ANNUAL NUMBER

ZEQAA'D 1390 A.H.——SULAH 1350 H. S.——JANUARY 1971 A.D.

Editor : **Naseem Saifi**

A section of congregation of thousands listening attentively to the Friday sermon of Hazrat Khalifatul Masih III at Saltpond on April 24, 1970.

مسجد احمدیہ سالٹ پانڈ میں خطبہ جمعہ فرمودہ حضرت خلیفۃ المسیح الثالث کو ہزاروں احمدی غور سے سن رہے ہیں حضور نے یہ خطبہ ۲۴ اپریل ۱۹۷۰ء کو ارشاد فرمایا۔

THE PROGRAMME OF THE
ANNUAL GATHERING
26-28 December, 1970

DECEMBER 26

first Session

9.15- 9.45 a m. Recitation from the Holy Quran and poem.
9 45-10.15 a.m. Inaugural Address Hazrat Khalifatul Masih III
10 15-11.00 a.m. Life of the Holy Prophet, peace and blessings of God be upon him
Mir Mahmud Ahmad, Professor Jamia Ahmadiyya
11.00-11.45 a.m. Ahmadiyyat, the revival of Islam
Maulana Abdul Malik Khan, Naib Nazir Islaho-Irshad

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11.45-12 00 a.m. Announcements
12.00- 1.30 p.m. Preparation for the prayer
1. 0- 2 00 p.m. Prayer-Zohr and Asr

Seconnd Session

2.00- 2.15 p.m. Recitation from the Holy Quran
2.15- 3.00 p.m. Life of the companions of the Holy Prophet, peace and blessings of God be upon him
Maulvi Ghulam Bari Saif, Profeseor Jamia Ahmadiyya
3.00- 3.45 p.m. The duties of the new generation of the Ahmadis
Mirza Abdul Haque, Provincial Amir
3.45- 4.30 p.m. Conspiracies against the Khilafat-Rashida
Sheikh Mubarak Ahmad, Secretary Fazl-i-Omar Foundation

DECEMBER 27

First Session

9.15- 9.30 a m. Recitation from the Holy Quran
9.30-10 15 a.m. Life of the Promised Messiah, peace be on him
Sh. Mohammad Hanif, Amir Ahmadiyya Jamaat Quetta
10.15-11.00 a.m. The Liv.ng God
Ch. Mohammad Zafrullah Khan, President International Court of Justice.
11.00-11.45 a.m. Answers to criticism on Ahmadiyyat
Qazi Mohammad Nazir, Nazir Islaho-Irshad
11.45-12.00 a m. Announcements
12.00- 1.30 p.m. Preparation for the Prayers
1.30- 2.00 p.m. P ayers - Zohr and Asr

Second Session

2.00- 2.15 p.m. Recitation from the Holy Quran and poem
2.15-———— Address by Hazrat Khalifatul Masih III

DECEMBER 28

First Session

9.15- 9.30 a.m. Recitation from the Holy Quran and poem
9.30-10.15 a.m. Prophecies about the supremacy of Islam
Maulvi Naseem Saifi, Vakilut Talim
10.15-11.00 a.m. Islamic concept of revelation
Maulana Abul Ata, Additional Nazir Islaho-Irshad
11.00-11.45 a.m. Services rendered to the Holy Quran by Hazrat Muslih-i-Mauood, may God be pleased with him
Sahibzada Mirza Tahir Ahmad, Nazim Irshad, Waqf-i-Jadid.
11.45-12.00 a.m. Announcements
12.00- 1.30 p.m. Preparation for prayers
1.30- 2.00 p.m. Prayers - Zohr and Asr

Second Session

2.00- 2.00 p.m. Recitation from the Holy Quran and poem
2.15-———— Address by Hazrat Khalifatul Masih III

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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Vol. VI JANUARY 1971 No. 1

The Diversity in Human Nature

By Hazrat Khalifatul Masih III

Human nature is unique but varied, so varied indeed that humans differ from one another in personality structure, mental and physical equipment, experience, habits, training, tastes and a host of other areas of human behaviour and endeavour. Some are refined, sensitive and intelligent and react sharply to their surroundings and the mental and moral climate in which they are placed. Others are not so sensitive and refined and react slowly even to strong stimuli. Some impress while others are impressionable. Some lead, at different levels of human existence others are led. There is in fact, an infinite variety of tastes and interests. The difference is extreme and the variety unending. And this difference and variety continues with equal meaningfulness and emphasis in morals and in other fields of spiritual attainment. Now why has Allah created man against this vast kaeleidoscope of rich human variety ? The Holy Quran points out three main reasons for this amazing phenomenon :—

The first reason is contained in the following verse of the Holy Quran : Allah says : Is it they who would distribute the mercy of Thy Lord ? It is We who distribute among them their vocations in this present life, and We exalt some of them above others in degrees of rank so that some of them may make others subservient to themselves. And the mercy of Thy Lord is better than that which they amass." (43 : 33)

It is not for man to distribute Divine favours. It is the Act of an Absolute King. He created some of us with capacities of an average order, others with qualities which are higher or lower than the average. The main purpose of this distribution is to enable human societies to run their affairs with facility and ease. We cannot live except with mutual help, for man is a social animal. He has different functions to perform, functions which make it possible for him to share the burden of others. Men are born different and are exposed to different environmental influences. Without this variety of tastes and interests human life would become impossible and come to a complete standstill. Imagine a world in which all have

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the same tastes and interests. Supposing all were to become heads of States. It would make statecraft a pretty interesting study. Or if all become Newtons and Einsteins, who would feed them or clothe them or do their daily chores. If all started taking one kind of staple food, say wheat or rice, the human race will die of starvation. It is clear therefore, that difference is the spice of life. Difference in nature and nature eventually makes for the difference in functions. Students, teachers workers, artisans, executives, experts, leaders all have their valid and legitimate roles to perform. All contribute to total sum of human happiness. All add to the pool of human performance. By helping one another we help our own selves, according to our own standards and tastes. It is because of this that the wheels of social life continue to move.

Secondly the Holy Quran says:

"Verily we have made all that is on earth as an ornament for it, that We may try them as to which of them is best in conduct. (18 : 8).

This verse clearly shows that our apportioned roles with all their dimensions and levels of existence and their contexts and relations al-together constitute a picture, and a pattern and are truly an ornament, a thing of beauty and rhythm and symmetry. The resultant actions and conduct which can assume infinite veriety of shapes will be virtues if it promotes the rhythm and purpose of Divine creation, evil if it does not. Therefore, personality differences have much higher function; to perform, higher than the functions of facilitating and making our social life possible. This difference makes it possible to single out the right from the wrong, the good from the bad. It is because of this that virtue and evil can be distinguished and told apart and the superiority and positive value of virtue established over evil. For if all were born angels, the fact of human choice and responsibility would become redundant. The question of right and wrong, good and bad, virtue and evil would not arise. Man the best of Allah's creation grows and prospers and attains the highest stages of perfection only because he is so made and placed. Angels or for that matter lower animals have not been blessed with this favour. It is man's prerogative alone and is a divine gift. But we must remember that the gift is a favour. not a right. We must prove our bonafides as humans and as conscious adults conscious of our duties and our stations in life. All of us are on trial as sons, daughters, husbands, wives, fathers, mothers. leaders, followers, and in a host of other capacities. It does not matter what we are. What matters is how we behave and shape our conduct. Every individual, therefore, is an ornament to this earth. Therefore, it is his conduct not his station which is judged.

The third reason for the individual differences is that Allah wants to manifest His Power and Might and the glory of His control over all, and to show that they are a gift, not a right. Man has no claims over this gift whatever. It is Allah's mercy and grace which shines through these favours.

He says in the Holy Quran:

"Allah has created every animal from water. Of them are some that go upon their bellies; and of them are some that go upon two feet; and among them are some that go upon four. Allah creates what He pleases." (24 ; 46)

There is infinite variety of animate beings beginning with unicellular organisms like the amoeba and ending with man, the most complex and best of His creation. Life continues to be a miracle all the time. The diversity

(Continued on page 18)

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HAZRAT KHALIFATUL MASIH IN W. AFRICA

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By Sir Zafrullah Khan

The visit, during April and May of this year, of Hazrat Sahibzada Mirza Nasir Ahmad, Head of the Ahmadiyya Movement, to six countries of West Africa was an epoch-making event in many respects but more particularly in the history of religion in the current age. The term religion is here used in its widest import as comprising not merely matters of faith, doctrine and practice but the whole spectrum of social, economic, moral and spiritual values and patterns.

The Ahmadiyya Movement has, since its inception 81 years ago, been the most dynamic institution in Islam and has served to resuscitate and stimulate the Islamic pattern of life over widely scattered areas of the globe. Today it has active branches in all the continents. Outside Asia the most vigourous response has proceeded from West Africa and it is the volume and quality of this response that inspired the visit of the Head of the Movement to that part of the world. Some concept of the impact of the visit upon sizeable portions of the people of the countries visited could be formed through a study of the material presented in this issue of the "Muslim Herald". It is hoped, however, that the interest aroused by this study would be a sustained interest as already there are significant developments which presage a revolutionary upsurge of healthy and beneficent activities in all the countries of West Africa in consequence of the stimulus and co-operation set in motion by the visit.

One significant development may be mentioned here. On return from his visit the Head of the Movement announced that as part of the programme to be undertaken immediately by the Movement in these countries was a project for the establishment of several health clinics, schools and training centres. During the initial stage of this programme, which would extend over a period of three years, it is estimated that in addition to the resources available locally, provision would have to be made for 30 to 40 medical and clinical experts and 80 to 100 trained teachers and professors who should dedicate themselves to the service of the people of West Africa. The financial provision, again in addition to whatever can be provided locally, is estimated at a minimum of £100,000 sterling. These figures may be considered not only inadequate but meagre in comparison with the need, but the success of the project would depend very largely upon the spirit that would inspire the totality of the personel, from whatever sources it may be drawn, who would be responsible for its promotion and execution. In response to the appeal that the Head of the Movement has made in this behalf after his return from the visit the members of the Movement in Pakistan and Britain *alone* have already undertaken to provide approximately 50 percent, more both of men and money that has been asked for.

One very hopeful feature is that the foundations for the performance of the task that lies ahead have already been well and truly laid and have been built up progressively during the last half century so that from now onwards there is every hope that the work will be carried on vigourously and will yield abundant fruit.

Billy Graham and Ahmadiyya Mission

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NASIM SAIFI

Since my arrival in Pakistan, quite a large number of friends have asked me about the African tour of Dr. Billy Graham and they have expressed the desire to know more about the challenge given to this world renowned evangelist by the Ahmadiyya Missionaries, and the effects produced by this challenge. The following few lines have been penned in deference to the wish of all such friends, and many more, who are anxious to know the detailed account of this encounter.

It was in November 1955 that Nigerian newspapers first announced the proposed tour of Dr. Billy Graham. As soon as the news was flashed, a member of the Ahmadiyya Community, Lagos Mr. Y. A. Safi - wrote to one of the newspapers to the following effect :

The news of the impending visit of Dr. Billy Graham which is being arranged by the Christian Council of Nigeria has aroused very great interest in religious circles. Not only the Christians are thrilled, even the Muslims look forward to seeing this great orator whose fame as a speaker has reached far and wide.

All of us shall be, I am sure, only too glad to hear him speak in our midst. But I have a suggestion to make : that, since he is coming here on a proselytising visit, a debate be arranged between Dr. Billy Graham and one of the Muslim theologians.

All of us want the best spiritual system but all of us cannot argue successfully as to which is the best. I am quite confident that this kind of debate will help the people a lot.

The letter was published with the following note from the Editor :

"We think it will help too, but which theologian of any religion will face public debate."

Then followed my letter the contents of which are reproduced below :

The suggestion of Y. A. Safi that debate be arranged between Dr. Billy graham and one of the Muslim theologians is very welcome.

I wonder why you should think that no theologian of any religion would like to face a public debate. If we actually understand why we follow our religions we should be able to discuss them in public, as much as in private.

After all what is a debate ? We have to talk of the good points of our religion and perhaps to mention a few flaws of the other. However, if the word 'debate' hangs heavy on the hearts of some ; let us put it like this : when Dr. Graham arrives in Nigeria we would like to hear him and having heard him we would like to talk to him, and talking turn by turn may continue for some time Don't call it a debate please.

I should like to express, through the medium of your newspaper, my willingness to offer myself on behalf of the Ahmadi Muslims. Needless to say the two sides will thus be quite representative, for, Dr. Graham will represent the Christian Council of Nigeria while I have the

honour of being a representative of the Ahmadiyya Muslims in the whole of West Africa.

The Editor of the said newspaper commented on my letter in the following vein :

We had overlooked your debating powers, Mr. Saifi ; but now that you have responded so clearly, we very much hope that you will talk turn by turn with Dr. Graham.

But the news proved to be nothing more than a rumour, for, Dr. Billy Graham did not come to Africa as it was announced in the newspapers.

It will not be out of place to mention here that it was in the year 1955 (in July and August, to be exact) that Hazrat Khalifatul Masih II convened a Conference of the Ahmadiyya Missionaries working in Europe, Africa and America and presided over the Conference in person. That Dr. Billy Graham decided or that the Christian Council of Nigeria announced-his proposed tour within a few months after the Ahmadiyya Missionaries Conference is not without significance. Of course Dr. Graham could not come to Africa for the next few years.

In January, 1960, it was once again announced that Dr. Billy Graham would be coming soon. Huge posters announcing the date of his arrival were pasted all over the country. The newspapers carried paid announcement just with the same pomp and show as the new Makes of the Cars are announced with fanfare. And when his Advance Party arrived in Nigeria, no doubt was left in the minds of the people that Dr. Graham was really coming on his proposed tour.

I should like to mention here that when this Advance Party reached Freetown, Sierra Leone, they seemed to be looking for a pamphlet-Five Points to Remember published by our Mission, and in search of it, they went to Bo, the local headquarters of the Ahmadiyya Mission in Sierra-Leone.

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However, when it was sure that Dr. Graham was arriving in Nigeria soon, I wrote the following letter to Christian Council. The text of the letter is reproduced below :

"It has offered me very great pleasure to learn from the Press and the Radio that the world famous Christian evangelist Billy Graham will be arriving in Nigeria in January 1960. I wonder if the Christian Council will think over the possibility of Billy Graham meeting the Muslim leaders of the country, especially of Lagos. I am sure, that will help create an atmosphere of coidiality between the followers of Islam and Christianity—the two great religions of the world. And who can doubt that the greatest need of Nigeria and in fact of the whole world, at the moment, is more of understanding between the followers of various religions.

2. If an exchange of views between Billy Graham and some of the Muslim Missionaries could be arranged, that also would be very much appreciated.

Hoping to hear from you at your earliest convenience.

In reply to this letter the Secretary of the Christian Council wrote to me that "the arrangements for his (Dr. Graham) visit are not in my hands, but I will certainly bring your letter to the notice of the Committee which is responsible for planning Dr. Graham's schedule."

Two days after this letter a John E. Mills wrote to me on behalf of "Billy Graham Campaign". He said, "The Secretary of the Christian Council of Nigeria has passed on to me your request for the meeting of Dr. Billy Graham with Muslim leaders. I will present your request to the meeting of

the National Executive Committee of the Billy Graham Campaign on Monday, Nov. 9th After that meeting I will write to you again "

He wrote to me his next letter on the 15th of January in w ich he said.

"I have discussed your request for a meeting with Dr Billy Graham with Dr. Jerry Beavan, who has been in Nigeria finalizing the arrangements for Dr. Graham's visit.

He agrees with me in being appreciative of your suggestion, but has asked me to pass along his sincere regrets that it will not be possible to arrange a discussion meeting such as you have suggested.

Dr. Graham will be following a greatly reduced schedule during his visit to Africa, in line with restrictions which his Doctor has imposed during the past 18 months. His time will be filled with the large public meetings and in conferences with Ministers and Missionaries.

You could learn Dr Graham's beliefs by attending the public meetings which he will be addressing. He is not a theologian or scholar, but a Christian Evangelist, which signifies that his task is to proclaim the Gospel of Jesus Christ.

If you are interested in learning more of the Christian faith and would care to discuss it at length and in detail, I could suggest some of the local Ministers who would be pleased to spend time with you in such a discussion.

Again let me express my appreciation for your interest."

Best wishes to you "

When I perceived that there was no possibility of Dr. Graham meeting the Muslim leaders, I addressed the following letter to him personally :

"I very heartily welcome you to Nigeria, on behalf of the entire membership of the Ahmadiyya Mission of which I have the honour of being the Missionary-in-Charge. I wish you the happiest memories of this country when you leave Nigeria for another place.

2. The two most important religions in this country are Islam and Christianity and it is in the interest of the followers of both of them that their relations must be most cordial. This cordiality, as everybody can well understand, depends on the attitude of their leaders. And it was in view of promoting more of cordiality that I suggested to the Christian Council of Nigeria that a meeting should be arranged between your goodself and the Muslim leaders of this country. My request was duly passed on to the 'Billy Graham Campaign Committee' who are said to be making all the arrangements for your visit.

3. My request was turned down by the Committee on the pretence that you would be following a greatly reduced schedule in line with restrictions which your Doctor has imposed on you. I do realise that you are mostly concerned about the Christian flock but I can never imagine that you would like to disregard any opportunity to promote more of good will among the followers of various religions especially among the followers of two great religions—Islam and Christianity.

4. However, as a token of love and respect for a great religious leader like yourself, I have sent you a few books under a separate cover which I hope you will find time to go through."

A few days after this letter was written, the West African Ahmadiyya News Agency issued a Press Release containing the report of one of its special correspondents, on this issue. The Release made mention of my correspondence with the Christian Council and Dr. Graham, it also referred to my weekly articles which had appeared during this period in my weekly columns of Daily newspapers. One of these articles was based on the fact that the real Gospel of Jesus Christ was the good news of the advent of the Holy Prophet of Islam, peace and blessings of God be upon him, and that the main purpose of the advent of Jesus was to announce

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the coming of the Holy Prophet in the fullness of the time.

At this juncture the Ahmadiyya Mission issued a poster with a challenge to Graham. The poster was brief and to the point. It only asked Dr. Graham to substantiate his statement that there was no prophecy in the Holy Quran and that though one might read it from cover to cover, one would not find any prophecy in it, and also that if he was sure of his facts, we should like to have a public discussion with him on this matter.

This poster flared up the matter and a large number of correspondents of various newspapers in different countries came to me to the Mission House to know more about the details of this challenge. The news of the challenge was flashed all over the world—the widest publicity it had was in the United States of America. The newspapers and the magazines there, not only published the news with due prominence, they even went to the extent of writing editorials on this vital issue and openly accused Dr Graham of having said something that he could not support with many facts at his disposal TIME the weekly news magazine, with almost the largest circulation in the world devoted quite a good space to it. TIME said :

"But many of the Moslems—nearly half the 35 million population—were far from pleased with Graham. Before Billy reached Nigeria, their leaders had proposed a meeting with him. The request was turned down by Graham's advance man on the ground that Bill's schedule was too tight. The reply went out: "You could learn Dr. Graham's beliefs by attending public meetings.....

"To Nigerian Moslems. heady with a December election victory that kept their Moslem Prime Minister in power, this rebuff was evidence that the Graham crusade (actually planned long before) had been staged to help put the Christians in political control. Moslem pamphlets circulated during Graham meetings presenting "Five Points to Remember : Jesus was not the Son of God, did not die on the Cross, was not resurrected, did not go to heaven, will not return." Digitized by Khilafat Library Rabwah

"Billy did not reply, but for a time tempers boiled in statements and counter-statements between Nigerian Christian and Nigerian Muslim. This week things quieted down as Evangelist Graham took some time off for rest and a trip to visit Dr. Albert Schweitzer in Lambarene."

LIFE—the most influential magazine —published the report of Dr. Graham's tour with pictures and captioned one of these pictures with the words :

"IN NIGERIA, three taxi drivers join Graham in prayer on steps of his hotel in Lagos. Muslim opposition to the evangelist was at its height in Nigeria."

The challenge attracted the attention of the Nigerian newspapers more than our expectations. They wrote in favour and against it freely and frankly. Letters and editorials followed the publication of the original challenge. One of the newspapers—the Northern Star—gave the whole of the front page and called it 'front page news. This news was in fact a reproduction of the West African Ahmadiyya News Agency's Press Release. But added to it was an editorial, also published on the front page. The Editorial is reproduced below :

"*Full page of Religious News* !

Moslem vs. Christianity

"Today the Northern Star publishes below, un dited, a release Fully Explaining How the Efforts of Maulvi Saifi, Head of Ahmadiyya Mission in West Africa to get Dr. Billy Graham, world renowned Christian Evangelist into a religious debate failed.

"Read on :

"Dr. Billy Graham, the renowned Christian Evangelist, is at present visiting Nigeria. He has addressed the

Lagos Campaign meeting already addressing similar gatherings at Ibadan, Kaduna and Enugu. Although this campaign was originally proposed and planned some years ago, it is now the general belief of the Muslims that it has been timed to coincide with the Muslims coming into power in the Federal Government with Alhaj Abubakar Tafawa Balewa as the Prime Minister.

In November '55

"In November 1955, when it was rumoured that Dr. Billy Graham would soon tour Nigeria, the Evening Times (Lagos) published a letter from Mr. Y.A. Saifi. The letter read as follows: "The news of the impening visit of Dr. Billy Graham which is being arranged by the Christian Council of Nigeria has aroused very great interest in religious circles.

"Not only the Christians are thrilled, even the Muslims look forward to seeing this great orator whose fame as a speaker has reached far and wide. All of us shall be, I am sure, only too glad to hear him speak in our midst.

"But I have a suggestion to make that, since he is coming here on a proselytising visit, a debate be arranged between Dr. Billy Graham and one of the Muslim theologians. All of us want the best spiritual system but all of us cannot argue successfully as to which is the best. I am quite confident that this kind of debate will help the people a lot".

"The Editor of the Evening Times added the following note to the above letter: "We think it will help too, but which theologian of any religion will face a public debate".

"Maulvi Naseem Saifl, Chief Ahmadiyya Missionary, West Africa, promptly took up this matter and wrote to the Evening Times (21 : 11 : 1955) to the following effect: The suggesstion of Mr. Y A. Saifi that a debate be arranged between Dr. Billy Graham and one of the Muslim theologians is very welcome. I wonder why you should think that no theologian of any religion would like to face a public debate. If we actually understand why we follow our religions we should be able to discuss them in public, as much as in private.

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"After all what is a debate? We have to talk about the good points of our religion and perhaps to mention a few flaws of the other. However, if the word debate hangs heavy on the hearts of some, let us put it like this: When Dr. Billy Graham arrives in Nigeria we would like to hear him and having heard him we would like to talk to him and talking turn by turn may continue for some time. Don't call it a debate, please.

Offer myself

"I should like to express, through the medium of your newspaper, my willingness to offer myself on behalf of the Ahmadiyya Muslims. Needless to say that the two sides will thus be quite representative, for Dr. Graham will represent the Christian Council of Nigeria, a big oragnisation indeed, while I have the honour of being a representative of the Ahmadiyya Muslims in the whole of West Africa."

"The Editor added the following note to this letter: We had overlooked your debating powers, Mr. Saifi; but now that you have responded so clearly, we very much hope that you will talk turn by turn with Dr. Graham.

"But Dr. Billy Graham did not arrive in Nigeria till the 27th of January, 1960.

"However, when in November 1959 it was again announced that Dr. Graham would be arriving in Nigeria soon, Maulvi Saifi addressed the following letter to the Christian Council of Nigetia: "It has afforded me very

great pleasure to learn from the Press and the Radio that the world famous Christian Evangelist, Billy Graham will be ariving in Nigeria in Jan. 1960 I wonder if the Christian Council will think over the possibility of Billy Graham meeting tne Muslim leaders of the country, especially of Lagos. I am sure that will help create an atmosphere of cordiality between the followers of Islam and Christianity—the two great religions of the world. And who can doubt that the greatest need of Nigeria, and in fact of the whole world, at t e moment is more of understanding between the followers of various religions.

2. If an exchange of views between Billy Graham and some of the Muslim Missionaries could be arranged, that also would be much appreciated.

"Hoping to hear from you at your earliest convenience..."

"The Secretary of the Christian Council was kind enough to acknowledge this letter and informed Maulvi Saifi that, "The arrangements for his visit are not in my hands, but I will certainly bring your letter to the notice of the Committee which is responsible for planning Dr. Graham's schedule."

"And Maulvi Saifi's letter was duly brought to the notice of 'Billy Graham Campaign Committee' the secretariate of which wrote to Maulvi Saifi a letter the text of which is reproduced below :

"The Secretary of the Christian Council of Nigeria has passed on to me your request for the meeting of Dr. Billy Graham with Muslim leaders. I will present your request to the meeting of the National Executive Committee of the Billy Graham Campaign on Monday, November 9. After that meeting I will write to you again. Best wishes to you." This letter was dated 6th November, 1960.

Maulvi Saifi waited for the National Executive Committee's decision for more than a month and then reminded the Committee on 1-th of December with the following letter : "May I please draw your attention to your letter dated 6th November 1959 and say that no further communication has been received so far. Whether the reply of the National Executive Council is in the affirmative, or negative will be quite welcome, though I wish it were in the affirmative. With best regards....."

"The Campaign Committee addressed the following letter to Maulvi Saifi on the 15th of December.

"I have discussed your request for a meeting with Dr. Billy Graham with Dr. Jerry Beavan, who has been in Nigeria finalising the arrangements of Dr. Graham's visit. He agrees with me in being appreciative of your suggestion, but has asked me to pass along his sincere regrets that it will not be possible to arrange a discussion meeting such as you have suggested. Dr. Graham will be following a greatly reduced schedule during his visit to Africa, in line with restrictions which his Doctor has imposed during the past 18 months.

"His time will be filled with the large public meetings and in conferences with Ministers and Missionaries. You could learn Dr. Graham's beliefs by attending the public meetings which he will be addressing. He is not a theologian or scholar, but a Christian Evangelist, which signifies that his task is to proclaim the Gospel of Jesus Christ. If you are interested in learning more of the Christian faith and would care to discuss it at length and in detail, I could suggest some of the Local Ministers who would be pleased to spend time with you in such a discussion. Again let me express my appreciation for your interest. Best wishes to you."

Through his weekly column 'Islam and You' in the widely read Daily

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Service (Lagos) Maulvi Saifi kept the readers informed of his efforts to Billy Graham Campaign Committee to agree to meeting between the Muslims and Dr. Graham. When all the hopes had been dashed, he wrote in his column to the following effect :

Dr. Billy Graham the renowned Christian Evangelist, is coming all the way from the United States to preach the 'Gospel of Christ' in Nigeria. I welcome him on my own behalf and on behalf of all the Muslims in West Africa.

My personal efforts to meet Dr. Graham have proved abortive. However through this column, I should like to have a meeting with the renowned Evangelist. I should like to place before him the following facts.

(1) Jesus Christ was a great prophet of God whose main aim was of giving the glad tidings of the Kingdom of God and to prepare the peoples—the Israelites—for the establishment of that Kingdom.

(2) By the Kingdom of God what Jesus Christ meant was the coming of the Spirit of Truth which meant another Comforter (or Prophet) like himself.

(3) The Spirit of Truth was to abide with the world for all the time to come and that meant that the law to be brought by that prophet was to remain unchanged till the end of the days.

(4) That Spirit of Truth appeared in the world in the person of the Holy Prophet Mohammad, peace and blessings of God be upon him, who brought the most perfect and the never changing law contained in the Holy Quran.

(5) Anybody who wishes to propagate the Gospel of Jesus Christ has, now, to preach the Advent of the Holy Prophet Mohammad, peace and blessings of God be upon him.

"The Holy Prophet is really the Gospel of Jesus. It is his law and his life that can guide us to comm-union with God. The Holy Quran says : Verily, the true religion in the sight of Allah is Islam. It also says : To-day I have perfected for you, your religion and have completed my favours on you".

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On the 27th of January Maulvi Saifi addressed the following letter to Dr. Graham.

"I very heartily welcome you to Nigeria, on behalf of the entire Ahmadiyya Mission of which I have the honour of being the Missionary-in-Charge. I wish you the happiest memories of this country when you leave Nigeria for another place.

"The two most important religions in this country are Islam and Christianity and it is in the interest of the followers of both of them that their relations must be most cordial. This cordiality, as everybody can well understand, depends on the attitude of their leaders. And it was in view of promoting more of cordiality that I suggested to the Christian Council of Nigeria that a meeting should be arranged between your goodself and the Muslim leaders of this country. My request was duly passed on to the 'Billy Graham Campaign Committee' who are said to be making all the arrangements for your visit.

"My request was turned down by the Committee on the pretence that you would be following a greatly reduced shedule in line with restrictions which your Doctor has imposed on you. I do realise that you are mostly concerned about the Christian flock but I can never imagine that you would like to disregard any opportunity to promote more of good will among the followers of various religions especially among the followers of two great religions-Islam and Christianity.

"However, as a token of love and respect for a great religious leader like yourself, I have sent you a few

books under a separate cover which I hope you will find time to go through.

"Best wishes."

"It is very disappointing to note that those who are responsible for the arrangements of Billy Graham's visit to Nigeria have disregarded the wish of the Muslims to let him meet them and thus they have displayed their antipathy for the need of more cordial relations between Christians and Muslims of Nigeria. It is difficult to understand why the representatives of the Christian Council and the Muslim leaders continue to meet quarterly 'to discuss the fundamentals of the two religions'. One feels justified to question the sincerity of these meetings. Should they not be discontinued ?"

Another newspaper—the Nigerian Tribune—published the following editorial on the 9th of February, 1960.

"Provoking Actions

"Nigeria, like any other country, has her own problems. But unlike many others, these problems are multifarious and complicating. There is the problem of economy ; there is that of minorities ; there are those of tribes and languages ; and, in fact, there are almost as many problems as there are these tribes and languages. They are a ligeon ; and our only hope is the ability of our political and other leaders to live above selves in the over-all interest of Nigeria.

"But complicating as these problems have been, Nigerians still count themselves lucky because problems of a racial or religious type are completely absent here. We, therefore, would not look at that man with favour who sought to add to Nigeria's existing problems, thereby increasing our anxieties. We always think that Nigeria already has enough problems to keep her leaders thinking for the next five decades. And that is why we deplore the reaction of the 'Chief Ahmadiyya Missionary in west Africa' to the operations at present being carried out by Dr. Billy Graham in Nigeria.

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"This Muslim Missionary, like Dr. Graham, is politically speaking, an alien in this country. He is a Pakistani while the renowned doctor is an American. But both have been invited to Nigeria by Nigerians, and they are, for that reason, welcome so long as their activities are kept within the religious orbit by which they have revolved to this side. But Maulvi Naseem Saifi is the proverbial 'pot' calling the Graham 'kettle' black. Why did Saifi's men seek to disturb Dr. Graham's lectures in Lagos by distributing anti-Graham leaflets at the lecture venue ? What pleasure would Saifi himself have derived from an oral combat with Graham ?

"We dare say that the actions of this Ahmadi are both provoking and unjustified. Saifi seems to be showing unusual zeal which we regard as tantamount to religious intolerance. We don't want it. We hate it. It must not be introduced HERE. The NIGERIAN TRIBUNE is, therefore, calling on all Ahmadis for the sake of Nigerian unity to advise Maulvi Saifi to stop his unprovoked attacks on Nigerian christian dignitaries. So much of a cambatant, Nigeria is not the appropriate field for him. The case of Alfa Bisiriyu Apalara is still fresh in our memories. We think that the actions of some Ahmadis under the direction of Maulvi Saifi are such as could lead to religious bitterness in the country. And Nigeria would be the worse for that."

Of course, this Editorial is no more than a lame excuse. The fact is that neither I nor any other member of the Mission distributed any pamphlets at the place of the Conference. The pamphlet mentioned in the TIME was no doubt distributed in various parts of the town which certainly is not the same thing as distributing it at the meeting place. It was sheer untruth to say that we distributed any pamphlets at Graham's meeting places or we tried in any way whatsoever to create disturbance there. His

Excellency the Governor of Eastern Nigeria—Sir Francis Ibiam—who at the material time was in Toronto as the guest of the Central Board of Missions of the Presbyterian Church of Canada said in an interview that there was a great competition going on among the Muslims and the Christians to convert people to their respective religions but there was no bad blood between the two of them. This interview was the result of the publicity that was given to our challenge and also of the comments of the newspapers that the Muslims of Nigeria were trying to make Graham's tour ineffective. In Nigeria, some readers of the newspapers were of the opinion that this challenge should not have been issued at all (all of them Christians). Others averred that since preaching means trying to prove the excellences of one's religion, in order to help others accept it as their faith, he who goes out to preach must always be prepared to prove the truthfulness of his claims and to answer the objections raised to others. They, therefore, said that the challenge was quite in order and ought to have been accepted by Dr. Billy Graham.

A Correspondent of the Daily Service wrote under the heading "Saifi, Keep quiet" and said that my weekly article 'Books for Graham' clearly showed that I was very much opposed to Christianity. He also remarked that it was quite untrue that the prophets were raised to reform the people and not to save them from their sins by sacrificing their own lives. He further said that "Saifi should know that since Mohammad died a natural death no importance could be attached to his person."

When the Correspondents of the newspapers asked Dr. Billy Graham about my challenge to him, he simply said 'no comments'. The Nigerian Tribune published this refusal of his to comment on the challenge in the following words :

"Dr. Billy Graham, the world renowned Christian evangelist, who arrived in Ibadan on Monday from Lagos on a religious campaign, declined to comment on the challenge to a public debate thrown to him by a section of the muslim community yesterday.

"Asked if he would accept the challenge or not, Dr. Graham said cooly : "No comment."

"The head of the Muslim Ahmadiyya Movement in West Africa, Maulvi Naseem Saifi, had challenged the evangelist to a public lecture because, Saifi said, he believed if a professor of a religion knew what he professed, a public debate on such belief was a useful excerise.

"Earlier at the Ibadan Race Course, Dr. Graham had addressed a large crowd of people, including clergymen from all parts of Western Nigeria.

"He said governments have their laws, so God has his laws and that those who break the laws would be brought to judgment.

"The evangelist said : "It cost God His Jesus Christ to save us. It should also cost our sins to follow Him and be saved "

"He said that sins were committed not only in Nigeria, but all over the world.

"With him at the campaign were the Anglican Bishops of Ibadan and Ondo Diocese, the Right Reverends D. R. Oyebode and S. O. Odutola.

"Dr. Graham left Ibadan for Enugu later yesterday."

A Correspondent of Northern Star wrote :

"I have read with keen interest the leading story (Moslem Vs. Christianity) which appeared in your issues of February 6 and 8, 1960, especially the editorial column of the 6th.

"We all know that our country is advancing daily steadily as far as political, social and economical developments are concerned. But what about spiritual ? No doubt that the two most recognised religions in the country today are Islam

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and Christianity.

"As we are clamouring for the best political, social and economical development, so also should we clamour for the best spiritual system. This can be better determined by the leaders of the main religions meeting and exchanging views on the virtues and vices of each of the religions with the aid of their scriptures.

"I do not agree with the editor that a debate of this nature could evoke endless and distasteful controversy (to use his own words).

"After all, both Moslems and Christians agree that we should seek for truth and hold fast to it when found. In as much as all of us cannot argue our differences successfully, the best way out is to support the idea of debate between our leaders who we are sure know better about these religions."

"The following statement which occured in Maulvi Saifi's letter of 27th January to Dr. Billy Graham shows clearly that his suggestion to meet the great American Evangelist on behalf of the Moslems of this country is not ill-planned.

"The two most important religions in this country are Islam and Christianity and it is in the interest of the followers of both of them that their relations must be most cordial. This cordiality, as everybody can well understand, depends on the attitude of their leaders. And it was in view of promoting more of cordiality that I suggested to the Christian Council of Nigeria that a meeting should be arranged between your goodself and the Moslem leaders of this country." My request was duly passed on to the "Billy Graham Campaign Committee who are said to be making all the arrangements for your visit."

'I am of the opinion and I trust that all sincere Moslems and Christians in this country will join me in addressing that if it is possible, the meeting suggested by Maulvi Saifi should be arranged before the Evangelist leaves our country. May Allah guide the seekers of truth aright (Amen).

Kamo Abdul Yakeen.

EDITOR'S NOTE: We welcome reader's views on this important subject."

The writer of this letter referred to a letter of mine and showed how clear it was that the meeting I had sought after was intended for betterment of mutual relations of the Muslims and the Christians and in no way it was meant to widen the gulf between them. He closed his letter with the request that the proposed meeting must be arranged in the interest of the common man in the country.

The Editor asked for the views of others.

Another Correspondent of the Daily Service said,

"The suggestion by one of your Correspondents (Letter February 4) that Maulvi Naseem Saifi should cease to defend Islam is most uncalled for.

"When the former Nigerian Commissioner in UK. Mr. Matthew Mbu, spoke glowingly about Christianity at the expense of Islam, we Muslims did fight. When Sir Francis Ibiam of the University College spoke about Christianity in Central Africa, we did not raise an accusing finger. When the Anglican Synod raised an alarm about the spread of Islam the other day, the Muslims did not cry to high heavens. But when Maulvi Saifi spoke about his belief he incurred the wrath of the Christians. We Muslims believe that freedom of worship and freedom of speech are parts of Fundamental Human Rights.

Lagos. Isola Yusuf."

The West African Pilot published the following letter from one of its correspondents:

"Maulvi Naseem Saifi is an Indian Muslim missioner in Nigeria to propagate his religion and belief in the Holy Prophet Mohammed, which is his legitimate right in any democratic country.

"I believe there is abundant knowledge and wisdom in the Holy Quran which this missioner can impart to his

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followers than his persistant controversial references to the Holy Bible, with derogatory remarks on our Lord Jesus Christ and Christianity as a whole.

"The analogy drawn between the Holy Bible and Holy Quran from time to time by this missioner are so controversial that an hornet's nest might be stirred if an attempt is made to give adequate reply.

"Muslims and Christians have been living peacefully in this vast country of Nigeria, and religion is no barrier to our friendship. There is a wide field for this missioner to plough than to ridicule the established religion of others.

"I am therefore appealing to Maulvi Naseem Saifi to confine his public speeches, statements and writings within the code of the Holy Quran. I appeal to the Bishop of the Anglican Church, Lagos, the Archbishop of the Catholic Church, Chairman of the Methodist Church and other Christian bodies to call a halt to this missioner's onslaught on Christianity.

ZARIA"

My reply to the editorial of the Northern Star was given due prominence by the newspaper and it was published with the comments of the Editor. The comments and my reply are reproduced below:

"Maulvi Naseem Saifi, head of Ahmadiyya mission in west Africa has replied to the editorial comments of the Northern Star on the publication of the release of the Ahmadiyya Mission, stating in full, their leader's effort in getting Dr. Billy Graham, Christian Evangelist who recently toured Nigeria, to a debate, published on February 6, this year.

"On the same day, we commented on the subject. We regard Naseem Saifi's efforts to get Dr. Graham into a public debate as Unhealthy. We warned against any attempt by anybody or group of people to fan the ember of religious disunity in Nigeria.

"Below we publish the reply of the Ahmadiyya Leader:

"I am very grateful to you for the publication of our Press releasc: and also for your comments. My only regret is that you published your comments before concluding the publication of the Press release. But however, it is not an important point I should like to make.

"I hope you will not mind my saying that your comments though very candid are at the sama time not very far from unthinkable logic. Please note that there is no analogy between Ibos and Yorubas and Islam and Christianity. Our tribes are a matter of inheritance and we cannot change them nor anyone goes about advocating that the people should become members of his tribe. Religion is quite different. We make a choice. People go about convassing for it and that is what we call evangelism. That was the aim of Dr. Billy Graham in coming over to Nigeria.

"Sir Francis Ibiam recently said in Canada that there is a definite competition for converts (Daily Times 3 2. 1960). Why are you a Christian? Because you think Christianity is better than any other religion. Why am I a Muslim? Because I believe that Islam is the best religion. Christians are trying to make the people understand that their religion (Christianity) is the best. We are trying to prove that Islam is the best religion. I hope you will now see eye to eye with me that religion has to be preached. It is only bad Muslims and bad Christians who would not like to see their religion preached.

"And what did I ask from Billy Graham? A meeting with the Muslims. My letter to him ended thus. As a token of love and respect for a great religious leader like yourself, I have sent you a few books under a separate cover which I hope you will find time to go through.

"Do you still call it "Unhealthy"?

Editor's Note:

"We still strongly think that a religious debate such as advocated by Maulvi Saifi is unhealthy. Events in

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other countries strengthen our belief that it will give birth to religious intolerance which will inescapably result in bitterness. The consequence will be disastrous.

"But the Ahmadiyya leader seems to us to have deliberately ommitted the most important portion of our criticism —the danger we see in his trying to make people of Nigeria think they have a Government based on religion."

On reaching Cairo, Dr. Billy Graham remarked that he had found Christian leadership in Africa quite strong, most of the political leaders who were at the helm of the affairs had been educated and trained by the Christian Missions. But, he added, Islam was spreading very fast.

Having completed his tour, Dr. Graham was reported in the American Press as having said that he was worried over the spread of Islam in Africa and was anxious to run the evangelical programme on new lines. It is said that he had an interview with President John F. Kennedy and gave him a detailed report of his tour and his impressions about the spread of Islam.

But how strange! When on the one hand he was thinking over the new plans for the Africans, he was, on the other hand saying unsavoury things about them. A Nigerian wrote to a Nigerian newspaper from Michigan. The text of his letter is reproduced below:

"I listened with interest to the broadcast of Billy Graham, the American Evangelist, now touring some of the African countries. It is sad that this Great Christian who was well received in Nigeria appeared to me not quite a friend of the Nigerian people.

"He still sees in Lagos as a people selling human flesh in the market. He describes most of Lagos as a slum with an atmosphere deadly poisonous even to the mosquitoes.

"This is the way he has portrayed us to the American public in a most popular radio broadcast.

"The truth, however, is that Lagos compares favourably with many of the Southern U. S. cities. The slum areas of some Mississippi cities are just as bad as the slum areas of Lagos. Every city, Chicago or Lagos has its own dark side.

"Take note that hypocrites are to be expected in Nigeria during the celebration of our Independence. My golden advice is: Beware of them, they do not love us!

Bisi Akinrimist
Michigan State University East Lansing, Michigan. U. S. A."

A little while after the African tour of Dr. Billy Graham, Mr. Lisley Ramsey, the President of the Religious Heritage of America toured thirteen African countries and advised the Christian Missions that they should join hands and work together and also allow the polygamous members of the church full rights in the church. He also said that if the Christians did not show farsightendness, Christianity would be wiped out of Africa; it was due to the fact, he said, that Islam was spreading much faster than Christianity.

It should be of interest to note that Mr. Ramsey's tour was sponsored not only by his own Society, it also had the blessings of the United States State Department.

The fact is that whether it is Dr. Billy Graham or some other Christian evangelist who goes on tour does so to support the falling edifice of Christianity. But since the decay in Christendom is taking place under the destiny of God, no one can help it stand erect. Ahmadiyya Missionaries are only tools in the Hands of the Almighty and it is He Himself who is fulfilling what He said long ago.

After Billy Graham, Williard Price published a book 'Incredible Africa' and in it he said that Dr. Graham, on the conclusion of his tour, had prophesied that the influence of Christianity would continue waning and a time would come when the Christians would have to save their lives by hiding themselves in the

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catacombs.

Price also remarked that Islam was spreading in Africa three times more than Christianity and all such Africans as wish to accept a foreign faith become Muslims because the Muslim Missionaries have no intention of grabbing the land of the African which is quite contrary to the practice of the European Christians about whom the Africans say it quite freely that the European Christians gave them the Bible and took away their lands.

A European Professor Mr. S. G. Williamson, of the Ghana University published a book—Christ or Mohammad—in 19'3 in which he said that Christianity was confronted with a challenge and it had not been decided yet whether the Cross or the Crescent would rule over Africa.

The Daily Times (Nigeria) published the following news in its issue of 25th November 1957.

"Aba Synod sees great task ahead in emergent states.

"The first Provincial Synod of Bishops, clergy and laity of the Anglican Church Province of West Africa which called on the Church to view the emergence of independent sovereign States in West Africa "as presenting new opportunities and responsibilties to all Christians."

"The Synod also felt the need for a union of all Christian churches in West Africa and pledged itself to work for the attainment of that objective.

"The Archbishop, Dr. J.L.C Horstead, had said earlier in his address that the church had for more than a century enjoyed British protection, "but now everything was shifting to the hands of Nigerians, most of whom were not Christians." He said that was a challenge to Christians who would have to work harder for unity and set a worthy example in the Government of men by men. He referred the Synod to a speech made 30 years ago, by Dr. J. K. Aggrey, when he urged the Christian world to look on West Africa as "an interrogating mark". The Archbishop said today the cross was hanging over Africa. He asked: "Will it stand erect or will it slope; will it be lifted higher and extend wider or will it shrink smaller and be pushed to a corner?"

That, he concluded, was the question for all Christians to ponder over.

Daily Times (Nigeria) 25-57

The Daily Times also published the following news in its issue of 7th December 1957:

"Chur .h alarmed by spread of Islam in Nigeria.

"A Church of England survey reported in London yesterday that "Islam is now spreading to the pagan and Christian areas" of West Africa. The survey was compiled from recent world wide reports of Bishops of the churches of the Anglican Communion.

"The great rival of Christianity for the soul of West Africa is Islam," it said, "Traditionally the northern parts of all these territories, where they border on the Sahara, are Muslim areas which have had contact with the heartlands of Islam for a thousand years. It is not surprising that, with the greater mobility of modern times, Islam is now spreading to the pagan and Christian areas. The Bishop of Lagos writes that throughout Nigeria and especially in Lagos, the Islamic religion appears to be gaining more and more adherents. The same is true of Ibadan, the educational centre of the country. In Sierra Leone the Bishop notes that in the past few years, Mohammadans have been much more vigorous in their own worship in propagating their faith. The survey said some of the people who migrated to Northern Nigeria became Muslims and Islam was making its way among the pagan tribes in the central areas of Nigeria, Ghana and

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Sierra Leone. Islam will continue to make headway until every Christian is an evangelist and the Church is as strong as Islam in its community life," it added.....
(Daily Times Nigeria December 7, 1957)

Some time ago Mr. Tracy Strong—a high official of the Y. M. C. A. toured all the Muslim countries and published the report of his tour under the title 'Pilgrimage in the world of Islam'.

In this report Mr. Strong very strongly advised his fellow-religionists to desist from openly admitting the defeat of Christianity. But the facts are facts and neither can be denied nor suppressed. The edifice of Christianity is tumbling down and whether the Christians admit it or not the decay of this edifice cannot be checked.

The defeat that Dr. Billy Graham had to suffer in west Africa (and in other parts of Africa as well) is a milestone in the process of the decay of his religion. All such events add to our faith in the prophecies of the Promised Messiah, peace be on him, in which God had told him of the defeat of Christianity and also of the ultimate victory of Islam. May God the Almighty cause all these prophecies to be fulfilled in the shortest possible time. Amen.

Some more comments on Graham's tour by International Press

THE MUSLIM WORLD

"Graham tours Africa. During his "Africa Crusade" which was started Janury 21st in Monrovia, Liberia, and ended March 13th in Cairo, Egypt. The Reverent Billy Graham preached in twentyfive major meetings across nine countries. He refused to enter the Union of South Africa because of its policy of apartheid.

"In predominantly Muslim Nigeria he visited five cities in a little over two weeks. It was reported that out of a gathering of 40,000 in Ibadan "about 850 came forward to embrace the Christian faith, including Muslims and animists." In his sermons Graham spoke about the Crucified Christ, His sufferings and the spiritual significance of the Cross. He always emphasized the great cost of Christion discipleship. Mr. Naseem Saifi, an active Ahmadiyya Missionary in Lagos, differed with Billy Graham in the matter of a statement which the latter is presumed to have made regarding the Quran, and challenged him to public debate. Mr. Graham did not respond to this invitation. The incident was the basis of two editorials in (The Christian Century Feb. 19 and 24, 1960) which discussed the necessity for "Christians refine their knowledge concerning the non-Christian religions of the world before making statements about them," and drew attention to the teaching values, along this line, of the ecumenically oriented Asmara Conference as well as the recent consultations held in Chicago. In a cablegram to this magazine, Graham spoke appreciatively of their editorial, but stated that he had absolutely made no statement against Muslims during his entire tour.

"It is reported that a pamphlet entitled "Five Points to Remember" presumably written by Mr. Saifi, was distributed at the times of the Graham meetings in Lagos. The five points were that Jesus : (1) was not the son of God ; (2) did not die on the cross ; (3) was not resurrected ; (4) did not go to the skies ; (5) will not return."
(The Muslim World, July 1960 p. 229)

From "God, Allah and juju" by Jack Mendelsohn, a minister of one of the U S.A's leading Unitarian Churches, the Arlington Street Church in Boston, and often a spokesman for his denomination.

"Dear Listeners, Assalamo Aalaikum. Although it seems a little late, I think it is not very much out of place for me to extend my hearty Id (holiday) greetings to all of you who are listening and to your families

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and friends. I say Id Mubarak and I pray to God that He may shower His blessings on all us. Amen.

"And now I come to the questions. The first question comes from Mr. R. Olajide Bakare of 10 Bankole Street, Lagos....."

"The pleasant, authoritative voice speaking these words belongs to Maulvi Naseem Saifi, Chief Ahmadiyya Imam, spokesman for a programme called "Islamic Point of view" which is broadcast Monday evenings on Radio Lagos of the Nigerian Broadcasting Corporation".

"To see how simple, adaptable, and practicle a face Islam exhibits to a Nigerian radio audience, let us turn to Maulvi Naseem Saifi, who incidentally was the unrequited challenger of Billy Graham during the famous evangelist's Lagos crusade",

He also says in the same book :

"It was in Lagos too, that Billy Graham was challenged to a public debate by a noted Muslim scholar, and, in keeping with his ususal policy on such matters, refused. A typical comment is : "If Graham wanted to attack the Muslim faith, he had every right to do so ; but he also should have had the courage to debate his views publicly." (P. 23)

(*Continued from page 2*)

of forms life assumes is amazing. Even in the same species no two individuals are exactly alike. Just think of man. There have been thousands of billions of men throughout recorded history. In spite of their similarity, they are yet dissimilar. In form or feature voice or gait, habit or behaviour, they somehow differ from one another. To the discerning eye, it is this infinity of form, this variety of shape and fun-- ction, this unending procession of iny dividual differences, which effectivel, proves the Power and Glory of Allah the Creator of us all.

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